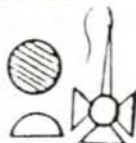
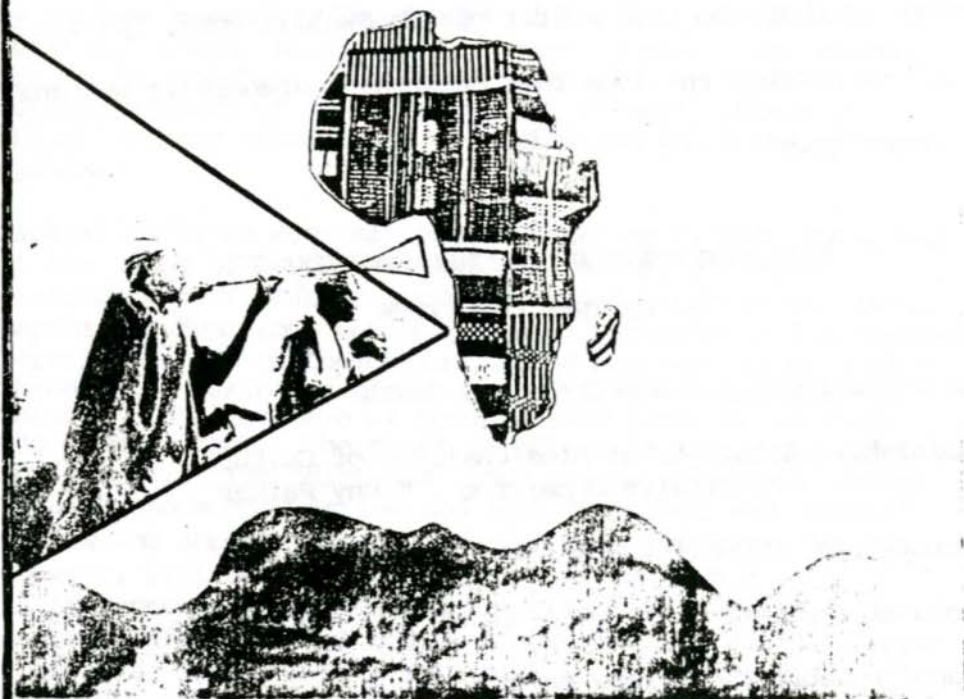


HARAMBEE FLAME



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HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other ethnic group. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CENTRAL COMMITTEE

Alaga(Chairman) - Shaheed Khaleel Hamza

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee - Kenny Walker

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Commentary

In this edition of the HARAMBEE FLAME, under "Community News," we feature a brief piece on the Black United Fund of Nebraska, which, at this point, is not connected with the National BLACK United Fund. The prison chapter of the Harambee Afrikan Cultural Organization supports the effort toward African self-sufficiency that the establishing of this fund represents. At the same time, the chapter believes in the Nguzo Saba (Seven Principles), as set forth by Maulana Karenga. The fourth of these principles is "ujamaa," which, in kiSwahili, means "cooperative economics." The question is whether there is a contradiction between support of an effort which, in part, promotes "black" or any other brand of capitalism and a belief in ujamaa.

Capitalism is an economic system based on private ownership of the means of production, as well as the means of distribution of what is produced, be it goods or services. Capitalism functions on the basis of a couple of fundamental principles, one of them being that a business is maintained through the making of financial profit by a business owner through rental or sale of goods and/or services to those who consume them. The other principle is that of supply-and-demand, which "dictates" that prices rise when demand is high and supply is low and that they fall when demand is low and supply is high. This second principle is not, however, written in stone. It can be as much a myth as it is supposedly a matter of economic "natural law." We see case after case of prices rising without either demand increasing and/or supply decreasing. In addition, U.S. history is replete with instances in which corporations have faked "decreases" in supply of some goods or service in order to drive prices up.

But capitalism is not merely some sterile economic abstraction. It is a real thing that has impacts on real people's lives. In order for it to live, owners of capitalist enterprises have to have profit as their priority, which means that, when choices have to be made by business owners between welfare of consumers and their profit, consumers get the shaft. For example, restaurant and other food-industry owners know that it isn't healthful for people to over-eat. Yet, it is obvious from food ads and

commercials that these owners want to sell us as much food as possible--whatever the health consequences to us. In this scenario, manufacturers of Alka Seltzer, Pepto Bismal, Rolaids, etc. figuratively cruise the skies, ready to swoop down, like vultures, to pick the pockets of the antacid and other stomach-disorder sufferers clean. The reason is simple. These folks want to make mo' money and mo' money. Likewise, those in our communities who sell us crack cocaine are well aware of the fact that this drug is destructive to us. But, like their statutorily legitimate fellow businessmen, they want their pieces of the action.

The profit motive, which is an integral part of capitalist economics, is both fed by and generates traits that are eventually destructive to any society. These traits--individualism, competitiveness, materialism, and greed--serve to pit people against each other in what has been described as a "rat race." If we look at U.S. society, we can see the appropriateness of this description of what transpires. As a dominated and highly visible minority in this country, we can not afford to be rats, biting and clawing each other over the "rewards" of this country's economic "race." What our situation requires is community-mindedness, cooperation, spirituality, and generosity--at least among ourselves.

The Black United Fund of Nebraska, in its objective of raising money from and for the community, is functioning in the spirit of ujamaa. However, inasmuch as it is encouraging Sisters and Brothers to patronize businesses operated by African peoplen, it is asking us, however indirectly, to support capitalism. How can we both be opposed to capitalism and support a program by which our people are encouraged to patronize capitalist businesses? Is there a contradiction? And if there is a contradiction, is it one we can live with?

Clearly there is a contradiction. But it is like the contradiction between one's belief in the commandment that "thou shalt not kill" and one's act of killing to save his or her life. The fact is that we live in a nation in which capitalist economics is the overwhelmingly dominant economics. And it is under these capitalist economic circumstances that we obtain and spend our money.

Not only do we live under capitalist economic circumstances but under circumstances of economic conflict, both "race" and class-based. In other words, we are pitted against a hostile group, Europeans/Caucasians, who control the economic system and own most of the wealth which feeds it and that which it generates. Because Europeans in this country see themselves as "born to rule" and to control the lion's share of wealth, their interests stand in opposition to ours. And because they are in control at present, we operate under **their** system.

Here, it would be instructive for us to recall something that Omowale(Malcolm X) ran down to us, that the mere fact that a person is sitting down at a table with people who are dining doesn't make that person a diner. Omowale said the criterion for determining whether a person sitting at a table is a diner is whether that person actually has some food on his or her plate. We are at the table of an enemy and what we have on our plates is crumbs, scraps from **his** plate. What we want and have a right to is our own table and our own food. But since we must eat, and the enemy's table is, essentially, the only one in the house, this is where we're going to eat. We're not going to make the decision to starve because we have neither our own table nor our own food.

The fact that the vast majority of businesses owned by African people in this country are capitalist enterprises is not only due to capitalist control of the economy but also to the programming we get from the public school system and media. Typically, African men and women in this country establish capitalist enterprises because that's all they know. But they become entrepreneurs, in the first place, because they want economic independence(their own "tables" and their own "food") and/or because they want material wealth. These African business owners want, on an individual level, what we, as a people, want collectively. And many of them have learned what we all should have learned long ago, that we can't rely on Europeans for jobs or job security or for adequate wages. We can't rely on them due to two basic reasons: one of them being the ideology of European supremacy, which subjects us to being discriminated against in hiring, pay, job security, and promotions; and the other being the very nature of present-day capitalism, which seeks out a **minimum**

possible number of workers and a maximum amount of profit. The euphemisms, "re-organization" and "down-sizing," are symptomatic of this nature of capitalism, as it has evolved to this point in time.

When an organization and effort, such as the Black United Fund of Nebraska, urges us to spend our money with businesses owned by African people, it is aiming toward a goal of collective African self-reliance in the context of a capitalist reality. There is a question implied by this: Who's going to get our money? In concrete terms, if Africans in Omaha have money to spend for food, are they going to spend it at European-owned Hy-Vee or African-owned Larry's Food Station? If they spend it at Hy-Vee, that is more money moving out of our community and adding to the wealth of Europeans. If they spend it at Larry's, the money helps an African enterprise to grow; to be able to buy in greater volume and at lower cost and, as a result, to be able to sell goods at lower prices; to be in a position to hire more African people.

We should support an effort, such as that of the Black United of Nebraska, not because we support capitalism but because we support the goals of economic self-reliance and prosperity for the African community. In the process of working toward the achievement of these goals, we can educate our people about the need to move away from capitalist economics to a cooperative economic program and institutions. We can establish working models of such institutions. At the same time, by garnering community support of African-owned businesses and getting African businesspeople to improve their delivery of goods and services, we help bring about a realization in our communities of the importance and efficacy of cooperation. As this realization comes into being and intensifies, the level of mutual trust in economic affairs increases, and the groundwork is laid for actual conversion from capitalist-based to cooperative-based enterprises in our communities.

-Editor

Editorial Policy

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. "Community News" is another vehicle.

We encourage you to submit your reports, essays, poems, etc. Please enclose stamped, self-addressed envelope.

From Other Sources

Internal C.I.A. Document Points Finger At Agent In Haitian Minister's Murder

"One of the U.S. Central Intelligence Agency's agents planned the assassination of a senior Haitian government official, according to an internal CIA document obtained by InterPress Service(IPS).

"Emmanuel 'Toto' Constant, the former head of a Haitian terror group and a \$500-a-month CIA asset, joined with senior officials in the regime of Lt.-Gen. Raoul Cedras to kill Justice Minister Guy Malary in October 1993, the secret CIA memo says.

"'In early to mid-October, (Brig. Gen. Philippe) Biamby and his associates coordinated the murder of Justice Minister Guy Malary, which took place on October 14, with members of the Revolutionary Front for Haitian Advancement and Progress(FRAPH)', said the memo, dated Oct. 28, 1993...

"Gunmen shot and killed the 50-year-old Malary and two aides later that day in a bloody ambush, just as they were leaving the ministry in downtown Port-au-Prince...

"'At a minimum, the U.S. was continuing to pay a guy who they knew was involved in the killing of the justice minister', said Michael Ratner, a human rights attorney with the New York-based Center for Constitutional Rights.

"The center obtained the CIA memo and made it available to IPS...

"Mr. Malary's murder helped scuttle a U.N.-brokered deal in the summer of 1993 that called for the 'retirement' of Haitian military leaders and the return of Mr. Aristide from exile. After the assassination, the newly formed FRAPH went on to launch a campaign of terror in Haiti, killing and torturing thousands, according to human rights groups.

"Both U.S. officials and Mr. Constant have acknowledged that the FRAPH chief worked for the CIA between 1992 and 1994, reportedly for \$500 a month. Mr. Constant was encouraged to form FRAPH in September 1993 by U.S. intelligence as a counter-weight to then-President Aristide's Lavalas movement...

"Mr. Constant was arrested in New York in May 1995 after his presence here became too much of an embarrassment. His visa was revoked and the U.S. State Department declared him a threat to U.S. foreign policy interests.

"U.S. officials refused to deport him to Haiti. Instead, he was released from a U.S. Immigration Service jail last June and is reportedly living with relatives here. Haiti has asked for his extradition to face charges of arson, kidnapping, murder and torture...

-from "CIA Agent Planned Murder of Haitian Minister," pages 12 and 13, Oct. 29 THE FINAL CALL(Chicago, IL.)

"Black" Talk Radio Providing Vehicle For African Dialogue

..."In an age when media--talk radio as one of the most powerful--help to set the nation's political agenda, minority voices are few and far between. But across the country, a growing number of Black-owned radio stations with talk-radio formats are wielding quite a bit of influence in Black communities.

"'Black radio is often the way in which a lot of Black people consume their information about politics', says Ronald Walters, a professor at the University of Maryland-College Park and senior fellow at the Center for Political Leadership and Participation. 'Black politicians have caught on to it because they know their community. The issue is whether or not the White politicians have caught on to it'...

"Melody Spann, general manager and president of WVON-AM in Chicago, says the secret to the success of Black

talk radio is that it is the only medium accessible to everyone in the community. Her station was on the cutting edge of Black talk radio in the early 1980s, when it provided a regular platform for then-Congressman Harold Washington to discuss running for mayor at a time when few Whites took him seriously...

"The role of WVON is to provide our community with the vehicle that serves to inform them in ways that mainstream media [don't]--to present us as Black people in a way that is not always criminal and to bring something to the community that is progressive and self-empowering'...

"By 1996, there were more than 4,000 talk show hosts broadcasting on more than 1,200 talk radio stations and networks in the country. This represents more than a tenfold increase since 1982, when there were about 100, according to Michael Harrison, editor of Talkers Magazine, the industry's preeminent publication...

"The National Association of Black Owned Broadcasters (NABOB) counts 189 Black-owned stations. The majority of them have set aside some portion of their format for talk, according to Bennie Turner, president of NABOB and T&W Communications Inc. in Columbus, Miss...

"Black talk is accused of being hate talk radio by people who are offended with the candid conversation that occurs in Black talk radio', he[Bob Law of American Urban Radio Network says. 'It seems that a frank criticism of Black people who disappoint us is okay. But at the point where we begin to raise critical questions of Jews and Asians, specifically, that criticism is dismissed as anti-Jew and anti-Asian'.

"Law, whose show is based in Queens, N.Y., on station WWRL-AM, says the ADL[Anti-Defamation League] and others monitor radio and often take statements out of context and send them to advertisers and say the shows promote anti-Semitism or anti-Asian sentiments...

"Black-owned stations are shut out of ad revenue by a double standard, says Pierre 'Pepe' Sutton, chairman

of NABOB and Inner City Broadcasting in New York, which owns WLIB-AM and WBLS-FM stations, among others...

"Sutton contends the criticism is more about 'muzzling' Black free speech than stopping offensive speech. WLIB has lost more than \$200,000 in radio ads this year alone because of complaints of racism and anti-Semitism. Most of the complaints are based on programs that aired as far back as five years ago, the time of the Crown Heights disturbances, Sutton notes..."

"'I see talk radio as being the daily version of the Black newspaper. I see it as being an outgrowth of the Black church. Black talk radio is the daily talking drum that all people of African descent respond to. It is our history and our culture', says Hughes, owner and CEO of Radio One Inc., which owns nine stations, including WOL-AM in Washington and WOLB-AM in Baltimore..."

-from "Black Talk," pages 50-57, Nov. EMERGE Magazine
(Washington, D.C.)

U.S. Medical Science Up To Old Tricks Again

"It was recently revealed that a group of government and private researchers had disproportionately targeted 'mostly minority' babies in Los Angeles in the late '80s and early '90s as guinea pigs for medical research with dangerous and unlicensed and experimental measles vaccines. They did so without informing the predominantly Latino and Black children's parents of the experimental nature of the vaccine, or of the fact that in previous tests, in Haiti and elsewhere, it had caused death and other serious medical problems for some of the children to whom it had been administered.

"Subsequently, independent researchers who have been examining the background to this controversial episode have uncovered documentation that at least one researcher from the Atlanta-based federal Centers for Disease Control and Prevention(CDC) participated in a similar, subsequent

measles vaccine study in Atlanta beginning in February 1992, which disproportionately utilized Black babies at 6 county health clinics in the metropolitan Atlanta area.

"In the aftermath of the vaccine research scandal, the Los Angeles County Coalition Against Racist Child Experimentation(LACCARCE) has formed. This organization has vowed to push for public hearings...The experimental treatment occurred at three Kaiser Permanente hospitals in L.A. County between 1989-91...

"As part of the group's watchdog mission, the LACCARCE has been examining documents published by the participants in the Los Angeles County measles vaccine tests...While examining an article in the March 6, 1996 issue of the Journal of the American Medical Association(JAMA), entitled 'Antibody Response to Measles-Mumps-Rubella Vaccine of Children With Mild Illness at the Time of Vaccination', researchers became aware of the targeting of Black babies(along with a number of poor White infants) in Atlanta, for this vaccine experiment which sought to measure not only the efficacy of MMR vaccine in sick babies but also to measure the safety level. Similar studies conducted on babies with acute illness in Haiti(1985) and Rwanda(1988) were also cited in the JAMA(Vol 275 #9)...

-from "Next Stop Atlanta: Mad Measles Scientists On The Move," pages 15 and 16, Vol. 9 #3 TURNING THE TIDE (Culver City, CA.) TURNING THE TIDE gives credit to CONSCIOUS RASTA PRESS for the article from which the above passages are excerpted.

Community News

The recently established Black United Fund of Nebraska has launched a couple of projects in Omaha's African community in an effort to achieve its goal of raising six million dollars over the course of the next two years. For one, it is calling on African people in the state to contribute at least \$10 per month to the fund. It is also offering voting memberships for \$25. The fee for those 18 and under is \$10.

In order to stimulate the economy **within** the African community, the Black United Fund has launched a "black dollar days" campaign in which Sisters and Brothers are being asked to spend at least \$10 with African-owned businesses on the first two weekends of each month. In addition, Larry Station, Jr., a participant in the United Fund and local businessman, and others have initiated an "Umoja Card" program by which shoppers doing business with African-owned enterprises get discounts by presenting their umoja("unity," in kiSwahili) cards.

The Fund has also produced and distributed a flyer, explaining the goals and objectives, the nuts and bolts of the organization, etc. Among other things, it states the following:

- The Black United Fund of Nebraska is a self-help economic development plan for African-Americans in the state of Nebraska.
- The fund was started for several reasons. One of the main reasons is that it is obvious that politicians, the business sector, the media and others are not going to come to the aid of the African American community.
- For the first two years there will be no disbursement of funds. The Board of Directors will manage the funds. Initially, the money will be placed in a money market account. As it grows, the Board will decide where the funds will be invested.

Operating from the principle of kujichagulia/self-determination, the Board of Directors has taken a public position that it will neither seek contributions from Caucasians nor knowingly accept money from them.

GUEST COMMENTARY

Good evening, ladies and gentlemen. My name is Terrance Barfield and, as you know, our theme is "Black-on-Black" violence, a subject that we are all concerned about--particularly, us young Brothers and Sisters coming up out there on the streets, where, due to the street culture, "Black-on-Black" violence is cutting us down by the thousands throughout the country.

When you in the audience today compare me to yourselves, many of you may consider me to be a youngster, myself. And what I do have to offer in this presentation is just that--a young Brother's perspective on this vital issue. Speaking personally on this topic, myself being a former gang member, dope-dealer, and participating in other activities which become habitual in a crime-infested environment, I can relate absolutely to the trials and tribulations that one has to face, coming up in the ghetto.

I didn't grow up idolizing the doctors, lawyers, and people like that. I grew up idolizing my father and uncles, who were respected by street people for handling situations that usually resulted in violence or accumulating large amounts of money. Even though I had a good mother who tried to raise me right, she worked a lot and that allowed me to hang in the streets, learning the tricks of the trade. So by the first time I got into trouble, she cut her work hours to supervise me more closely. But it was too late. I had already become street-poisoned.

I graduated from high school in 1994. But I can honestly say that I can barely remember any of the classes I took over the four-year period. The reason I mention this is to further accentuate the fact that a lot of schools don't properly educate a young person. I don't say this to offend anyone. I'm just stating my view.

I feel that schools should hire a larger percentage of Black teachers and teach more Black history courses in order for young Brothers and Sisters to have a deeper sense of respect for who we are and where we come from,

so that the next time a Brother or Sister thinks of committing an act of "Black-on-Black" violence, he or she will be able to identify that person or person as a Black person, someone who has the potential to accomplish the same achievements as our esteemed ancestors. Maybe that Brother or Sister will think twice before acting.

I know you've heard this a thousand times. But there needs to be more positive role models for us that we can relate to; particularly, Black male role models. Most of us can recognize the strength and fortitude exemplified by our mothers and sisters, who have sustained our families and race. But if we don't have positive and strong male role models in our immediate communities, the cycle of violence will continue.

For a young Brother or Sister coming up in the middle of the street life, it's not easy to "just say no," when a person is constantly bombarded with the negative aspects of life on a daily basis and when those negative aspects are reinforced by what that person sees going on in his or her environment. That's all that he or she knows. And though everyone knows right from wrong, the wrongs seem to become right and out-weigh the right. When a young person sees the flashy cars and jewelry and the beautiful women surrounding Brothers who possess these things--and they're mostly obtained by illegal means, he wants to attain all that too.

Let me repeat that money, nice clothes, jewelry, gorgeous women--not to mention beautiful houses--are actually what many consider to be the "American Dream." And in trying to attain the so-called "American Dream," one's thinking and perception of reality can become so distorted, that he or she will do anything. And believe me, Brothers and Sisters--**anything**: murder, robbing, and selling dope to his own people to attain the so-called "American Dream."

I think it's the media that keeps it going by showing

commercials on the brand-new items. They say, "You absolutely must have." Instead, they should be using the techniques they employ for selling for more educational purposes on how to attain these things the right way.

To combat the problem of violence in our communities, the leaders of our communities--and when I speak of leaders, I also include the Brothers and Sisters in the neighborhoods who have clout with the youngsters--need to touch base with the hard-core Brothers and Sisters in the 'hood. They need to sit down and talk with them and create jobs for them that can produce the kinds of lifestyles they want. These hard-core Brothers and Sisters can realize that they do have the potential to make a lot of money the right way. Then "Black-on-Black" violence will drop in our communities and Black success stories will reach an all-time high, such as has never been attained in this country.

Hopefully, some of the things that I have shared with you tonight will not fall on deaf ears, as do many of the things that young people have to say or demonstrate by their actions. Change is a tradition that is evident throughout our history. Let's hope and take action for a better future for us and the millions of children who will come after us. Thank you very much.

-Terrence Barfield

(Brother Barfield is imprisoned here at the state pen. He was to have delivered the above at the Harambee Afrikan Cultural Organization prison chapter symposium this past September but, do to administrative sanctions, he was unable to attend. We express our appreciate to the Brother for his contribution.)

Announcements

The State Prison chapter of the Harambee Afrikan Cultural Organization will be holding its annual Kwanzaa program on Monday, December 30th., from 5-8 p.m. at the state prison in Lincoln, NE.(14th & Pioneers Blvd.). We encourage our Brothers and Sisters from the Omaha-Lincoln-area African communities to join with us. For additional information, write to: Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

The International Association of Jazz Educators will be holding their 24th annual International Conference Jan. 8-11 at the Hyatt Regency Hotel in Chicago. According to the brochure, there will be over 200 concerts and workshops, internet & music technology sessions, etc. For more information, call 913-776-8744

The Great Plains Black Museum will celebrate its 20th. anniversary with a commemorative book entitled "African American Heritage In Nebraska." Co-authors for the project are Mrs. Bertha Calloway, founder and director of the museum, and former Omahan Dr. Alonzo Smith, who is currently a research historian with the National Museum of American History at the Smithsonian Institution in Washington, D.C. For information about contributing to the research of the book or pre-publication book purchases, please contact the museum at (402) 345-2212.

The HARAMBEE FLAME Africentric Crossword Puzzle will return in January. We didn't have sufficient space for it in this edition. And our December edition will be dedicated to information about and other matter concerning Kwanzaa.

A COMMON SENSE GUIDE TO NONTRADITIONAL APPROACHES TO URBAN EDUCATION by Dr. Walter Gill, formerly of Omaha and a supporter of the prison chapter of the Harambee Afrikan Cultural Organization, will be published around the first of the year by James C. Winston Publishers of Nashville, TN.

Back In Time

Along with the San Francisco branch of the NAACP, the Bayview Hunters Point Citizen Committee, the Baptist Ministers Union, the Negro American Labor Council and the Ad Hoc Committee to End Discrimination, CORE [Congress of Racial Equality] helped make up the United Freedom Movement (UFM), an umbrella group dedicated to a campaign to force the city's major employers not only to end widespread discrimination but to make immediate and substantial efforts to hire African Americans and other people of color.

The campaign began in early 1963 when organizers targeted local restaurant chains, demanding that they begin hiring significant and representative numbers of people of color. When employers such as the popular Mel's Drive-In chain refused to negotiate, they quickly became the target of noisy demonstrations. One particular November protest against Mel's led to the arrest of more than 100 demonstrators and enough bad press for the chain to ultimately force it to begin hiring Black and Asian American workers.

With a victory under their belt, CORE and UFM went after Lucky supermarket stores. After research concluded that the workforce of the region's biggest grocery chain was less than 1 percent Black--and after management refused to negotiate with the movement leadership--CORE conducted a "shop-in." This new tactic, in which CORE members would fill carts with groceries and, once at the checkout counter, buy only a package of bubble gum, generated tremendous publicity.

Not only did Lucky have to deal with the disruption of business caused by the dozens of carts filled with unbought items, but it had to contend with the resulting public impression that it was practicing Jim Crow in San Francisco. Admitting substantial losses and political defeat, Lucky quickly backed down and agreed to the campaign's major demand to hire only people of color for an entire year.

Source: Nov./Dec. '96 THIRD FORCE, PAGES 24-25

